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herald

OF HOLINESS

Church of the Nazarene

July 31, 1968

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U.S. Image and World Missions

(See page 3.)

HE LEADETH ME!

*He leadeth me! Oh, blessed thought!
Oh, words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.*

*Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
By waters still, o'er troubled sea,
Still 'tis His hand that leadeth me!*

*Lord, I would clasp Thy hand in mine,
Nor ever murmur nor repine,
Content, whatever lot I see,
Since 'tis my God that leadeth me!*

*And when my task on earth is done,
When by Thy grace the vict'ry's won,
E'en death's cold wave I will not flee,
Since God through Jordan leadeth me.*

— Joseph H. Gilmore

August Hymn of the Month



*General
Superintendent
Coulter*

Victims of our Treasures

WHILE JESUS spoke of heavenly things, He did not neglect earthly responsibilities. The two go hand in hand in true spiritual development.

In the greatest sermon ever preached He had much to say about earthly things. He emphasized the danger of worldliness, the danger of being possessed and controlled by this present world.

The essence of His teachings about earthly treasures is that we become the victims of our treasures. "For where your treasure is, there will your heart be also" (Matthew 6:21). Our treasures claim us and control us. Here is the spiritual danger which faces us in this day of affluence!

No wonder He said, "Lay not up for yourselves treasures upon earth" (Matthew 6:19). "Treasures on earth" clip our spiritual wings, blind our eyes, and cancel our spiritual powers. This is the tyranny which victimizes so many professing Christians today.

Every man decides for himself whether he will settle for treasures on earth or treasures in heaven. This is the basic question of life. There is no way to avoid the control of our treasures. We are either earth bound or heaven-bound.

Whatever has our hearts has us! How tragic to be the victims of that which corrodes, corrupts, and at last leaves us with nothing! How blessed to become controlled by treasures in heaven! They perish not. They endure forever. They enrich eternally. □



The U.S. Image and WORLD MISSIONS

• By Clyde W. Taylor

Executive Secretary
National Association
of Evangelicals

Does a nation have an image? What does it look like? That of course depends on who sees it. After all, what goes into an image? Who makes it? How is it communicated? All of these are valid questions. We hear so much of our national image that we assume we have one.

If we have an image, who sees it? It makes a big difference as to who it is that's looking. We evangelicals may look at our nation and see 100 million people desperately needing salvation. A liberal will more likely see the slums, poverty, and our national social problems. The average American, the man in the street, would see a different picture. Our place in society, rich, poor, in-

formed, parochial, our faith or lack of it—all color the image.

If this is true of Americans, how do we look to a foreigner? That again might depend on where he is. He might see one image if he were looking at it here in the U.S.A. but quite a different one if he gets it overseas.

I used to be sure that citizens of other countries always gave priority to the U.S. when they wanted to criticize another country. Then one day in Great Britain, I happened to overhear an Englishman discussing France. I concluded

that size and affluency only determining the priority given a country. None is immune from the frank discussion of a sister nation. At a time like this, a national image really gets exposure.

We are thinking about our image as it may affect the mission of the Church, particularly overseas. Who makes, or creates, the image they see of us over there? We all know that this is the day of incredible communications.

We are told that with the advent of the transistor radio, an illiterate, without ever learning to read, hears the news. He knows what's going on in places completely unknown to him. He knows about Martin Luther King, Jr., but he may not know about Jesus Christ unless he is reached

by one of our many Christian radio stations.

Also Americans are on the move. More people in more nations are apt to see Americans than people from another nation. Among the best of these we would suggest the missionary and the better members of the Peace Corps and similar agencies. These people are usually acceptable. They endeavor to identify with the people. They are aware of the differences in our cultures and make every effort to adapt. They live among the people. However, with all of this, in most countries the missionary can't live at their level economically and survive. Thus there is some evidence of our affluency that cannot be avoided.

The second type of American seen in numbers is usually the tourist or the businessman. It is here that we have one of our greatest problems. The average tourist is so superior and so self-centered that he is known as affluent, offensive in his ignorance and disregard of local customs, and usually (by their standards) loud and vulgar. The businessman may behave a little better—his success depends on it.

The press and movies stress of society that are apt to give a completely perverted image of our religious life. Our national weaknesses and prejudices show through. The general idea given is that America is wealthy, powerful, nationalistic, imperialistic, and overwhelmed by race problems. The Communists help push this image.

With all of this, the courteous, appreciative American will usually be well-received. He must be prepared, however, to hear his country criticized and damned on the basis of the image the people have of us. Those of us who know Latin America well, know that our neighbors to the south have "open season" on the U.S. all the year around. Nothing is sacred.

In spite of the very large number of American Catholic priests and nuns serving in Latin America, American Catholics and Protestants are good topics. In contrast, they ask for and get help, money, relief, scholarships. Then they resent America because they need, because we are able to give help. Yet while they are doing this, they will turn and be warm friends with the individual American who lives with them. The same thing has held for most Peace Corps workers and those administering relief and assistance. In general our church ministries are well-received.

How is an image made—what is its composition? Like any picture, it is a collection of many small things. It is colored by attitudes and shaped by many acts and events flashed across the world by means of mass communications. By far the most important thing to the foreigner are the things, the gadgets, the products of our great industrialized society. In our riots in Washington the stores that were vandalized and looted contained appliances, furniture, clothing, and liquor.

Then we are known for our attitudes. The race problem looms huge in the minds of those overseas, especially where there are Communist communications to exaggerate it. We must be, according to the image they have, an affluent, pleasure-mad, sex-crazy society. The movies prove it.

Our acts by their standards prove that we are a confused nation. They say we don't really know what we want. Our foreign policy proves it. They can't understand a nation having such men as Fulbright and McCarthy sounding like doves, with the president, vice-president, and many others paying no attention to them. Then when the Pope calls for peace and Cardinal Spellman, an American, for victory by war, they are sure we are confused.

Most countries do not enjoy the

freedom of the press and speech that we do, but even we get caught in the credibility gap. Then our press concentrates on the protest, the riot, the crime, the weaknesses of our society, so that overseas readers are sure we are about to fall apart.

What is the impact of all this on world missions?

Of course the first and most serious impact comes from the image of the *Church in America*. Theological leaders are promoting confusion! Dr. Carl Henry, then editor of *Christianity Today*, recently wrote: "There was a time earlier in the Christian era when the evangelist's best ally was the theologian, whose forceful statements of the Christian revelation served to clarify the urgency of the missionary task. Great theologian-evangelists like Jonathan Edwards in America—and leading evangelist theologians like Charles G. Finney helped to shape the spiritual sensitivities of the people."

In describing these present-day theologians he says, "Today many theologians themselves need to be evangelized. They are prime examples of religious confusion, zestfully contradicting each other in the name of theological progress. Some ardently promote secular rather than supernatural perspectives, and eagerly undermine the faith of the Bible."

The average man in the street in this country, if he is at all informed would receive no redemptive message from the average pulpit, seminary, or church publication. As a matter of fact, the church officially in America, both Protestant and Roman Catholic, shows itself as an *institution*, very much impressed with its own pronouncements on everything but the gospel. The non-Christian, on the other hand, even the occasional churchgoer, shows increasing resentment that the Church is no

longer church, but rather speaks like a secular institution.

Dr. Henry writing about this says, "When some churchmen redefine evangelism so that the modern substitutes would go unrecognized by the apostles, confusion is compounded. Today evangelism is transmuted into political action; it is demeaned into a technique for material betterment through legislative programs; and it is even ventured on the assumption that everyone shares automatically in a universally accomplished redemption that erases the need for personal salvation. By this new-fangled notion, New Testament evangelism is so revised that the devil himself must frequently be tempted to become one of the very first 'converts.'"

This overemphasis on problems of society and political involvement is so covered by the mass media of communications, and the theological deviations of groping clergy are given such prominence in the press, that the legitimate ministry of the Church may go unnoticed by the world. A good illustration of this occurred in November, 1966, when the World Congress on Evangelism was held in Berlin.

This meeting, without doubt the largest evangelically ecumenical and dynamic of this decade, with representation from 100 countries, was largely ignored by the U.S. press while they headlined the theological deviations and racial conclusions of a confused Episcopal bishop. This image they present discounts the mass of evangelicals, some 35 million of them in America, and underestimates its strength.

The fact that Billy Graham does get recognition by the world is resented by the social gospellers, for he blurs their image—his proclamation of a dynamic faith and individual salvation counters their message. Then, too, there is the reaction of evangelicals to this, so they concentrate only on evangelism and neglect the social aspects of the gospel.

If we are to have a correct image of the Church, we must see to it that it portrays a redemptive society, with the message of reconciliation in a secular nation. This

must mean for us as evangelicals that our primary task is to so witness to the gospel that men may be brought into a right relationship with God.

It is unfortunate that this other image of the Church is carried overseas to a large degree by the ecumenical movements as well as by foreign church leaders trained in liberal schools in this country. Their impact on world missions produces overseas the same social emphasis that replaces evangelism here. Also the great stress on the institutional church, the organizational structure with church union as a major thrust, is immediately felt by the churches in the large, so-called "mission lands."

Without doubt these factors mean that messengers from the "Western world" to these needy areas cannot escape the tarnishing image our nations put on them. In some cases this liability is so great that messengers from Asian or Latin-American countries would receive a better reception.

Wherever missions exist in the world we have to live with our image. If at all possible we must present a gospel as supranational, as universal, not Western. Our programs of relief and assistance must overcome the natural resentment to our national image by an accompaniment of Christian love and the message of the gospel for the spiritual needs.

Can't something be done about our national image? Of course; but it can't be changed overnight. Not only can it be changed, but it can be offset to a degree by the attitudes and behavior of God's servants who carry the Message.

In changing this image, evangelicals must take a dominant role in at least three areas. First, *evangelicals must take a renewed interest in the public life of our country.* Unless dedicated Christians take their faith, ethics, and action into the political life of our nation, increasingly the atheists, materialists, and pagans will take over. Moreover, evangelicals should encourage and support evangelicals who do this. This penetration should take place at every level of society.

Next, there is plenty of evidence that we live in a very sick society. Our Christian faith is very rele-

vant at this level. While we know that the only real remedy for the social sickness of man is freedom from the power of sin through the gospel (so our proclamation of the gospel must always take priority), *we are repeatedly commanded to meet the physical needs, help with the social problems, care for the sick.*

Surely the true Church of Jesus Christ cannot abdicate from its opportunities in these areas and let secular organizations put us to shame. Rather through these ministries we adjust to changing conditions in our world and find new channels for our message to lost men. We must not only do it but speak up and let our voice be heard. This is not new.

Evangelicals have established schools, hospitals, rescue homes, orphanages, and the rescue missions in our slums. They have opposed child labor, slavery, and moral sins of our nation. Our problem is to let the world know it.

Evangelical missionary societies serving here and overseas provide one-half of all the missionaries from North America. These operate many hundreds of schools, scores of hospitals, orphanages, and leprosariums in 134 countries.

We have our own world relief agency in Africa, Latin America, and Asia not only in emergency relief for disaster and war, but many programs for self-help, helping the needy help themselves. This is done by food for work programs, leadership-training and job-training programs, but all church-Christ related. The social gospellers have no monopoly on social concern.

The third area where we can help change this image is *through renewed efforts in evangelism.* If evangelism now falls on the shoulders of the evangelical minority in America, let's accept the challenge. If the 10 percent minority of the Congo dares to tackle the task of total evangelism of the Congo, certainly we, with our millions of born-again people, can tackle the U.S. The proclamation and acceptance of the gospel along with spiritual renewal in the life of the Church will change this national image faster than anything else.

This leads me to conclude by

saying something that we all realize—America needs more than anything a new outpouring of God's Spirit on His people—a revival of dynamic living for Christ. People need to see *real, honest Christians*. They see too much

hypocrisy, too much shallow living, too much self-centeredness.

Men will respond to love and unselfishness. They easily sense the reality, the honesty of a Christian witness backed by a dynamic spiritual life. There are millions

of true evangelicals in America. There is a new awareness of the potential of the gospel, if we will proclaim it.

The harvest about us is fully ripe. What will it take to get us to move? □

• **By Katherine Bevis**
Houston



PEPPER TRASH

Pepper trash" is a bad word to men-in-the-know in the cotton industry. It means those finely ground leaves, stems, and so forth, that get embedded in cotton lint. Ginnermen have lots of trouble trying to remove it. In fact, it's almost impossible to get it all out without over-drying the cotton so much that the fiber is damaged.

As I visited my brother-in-law and sister Rea, John was telling me all about their farm, and especially about his cotton. Like any other job, he explained, raising cotton presented its problems. But as he talked, though I could see he had problems, I also understood that he had found help for his problem with pepper trash.

A company had come out with a new line of cotton pickers that treat trash so gently it doesn't turn into pepper. And with this cotton picker, the trash was much easier to remove at the gin. He explained how this machine handled the cotton so gently that seed crackage is eliminated and pepper trash is avoided.

As I listened to my brother-in-law tell about this new machine, I thought of a time when my life was filled with "pepper trash." Unforgiveness, bitterness, resentment, worry, self-pity, all these and more were finely ground and embedded in my heart. So embedded, in fact, that my life was damaged!

And then one day I heard about God's love. I learned that His love was universal—not a person barred from it. His love was so gentle and kind that all that was so embedded in my heart was removed, eliminated. The "pepper trash" then was avoided. Every thought of this great love illumines my life with unfailing light.

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him" (I John 4:9).

No one is beyond the reach of this love, a love that will not allow "pepper trash" to embed itself in our hearts and lives.

It was nearly 2,000 years ago that Christ was born into this world and lived among men. He healed, He taught, He relieved the suffering of those about him, and finally He died on the Cross that we might through Him be cleansed of all that would damage our lives.

I did not ask my brother-in-law the price of this new machine that works so gently the cotton is not damaged, but I did tell him about that manifested love of God—that love that cleanses out all embedded "pepper trash" in our lives. And I did tell him about the cost—all that God had in heaven—His only begotten Son. □

The "end man" is a comic in a minstrel show. This is the story of how one such "end man" found the beginning of life in the eleventh hour.

The Beginning of the "End Man"

• **By James E. Adams**
Chambersburg, Pa.

When I answered the phone a feminine voice inquired, "Are you James Adams, and do you know Gus Bitner?"

"Yes, Ma'am; the answer is 'yes' to both questions," I replied.

"Do you know Gus had a stroke and that he is in the hospital?"

"No! When did it happen?"

Further conversation revealed that the caller was an elderly friend of the family. In visiting Gus she sensed that something was troubling him. Finally he told her to call and ask me to visit him. Thinking Gus was confused, she said, "You don't mean Jim Adams; you mean Bill Adams, the man you used to work with."

"I worked with both of them," Gus replied. "Bill can't do me any good, but Jim can."

This could mean but one thing; Augustus Bitner had a spiritual need. All his life it seemed he had had need of nothing. Before I came to know him, he was the "end man," one of the comedians in yearly minstrel shows which a lodge staged. This endeared him to thousands of local residents. Everybody knew Gus; he was everybody's friend. He had a story, a joke to lighten every situation.

Gus was active in community affairs and in his church. He served on the official board and on several occasions accompanied his pastor to church conventions as a delegate from his church.

So when I first began to work with Gus some 15 years before, I knew him as one of my super-

visors, a church member, and a man of the world. He believed he could drink intoxicants and still be a Christian. In the next five years he learned about some of my spiritual experiences and convictions and assured me he was satisfied with his.

Then at 70 years of age Gus retired. In a short time his wife died. He sold their beautiful home and took up residence in a hotel. I passed him on the streets infrequently and said, "Hi, Gus," but he didn't seem to recognize me anymore. I later learned he really didn't; his eyesight was failing. But his memory remained good, and now he wanted me to visit him.

When I walked into the hospital room, I didn't recognize Gus. He had lost considerable weight, and the stroke had drawn his face. I wasn't sure it was he until I looked on the dresser and saw a letter addressed to him. My 80-year-old friend was breathing heavily, sleeping. I stood quietly by his bed praying that God would give me a word in season. Then there was a change in Gus's breathing, and I knew he was awake although his eyes remained closed.

I leaned closer to him and said, "Gus—Gus, do you know me?"

He must have recognized my voice, for even as his eyes opened, he said, "Jim—Jim Adams! How does it feel to be born again?" He had reached for and was tightly gripping my hand.

A chill, a thrill ran down my spine. How should I answer? I believe the Holy Spirit bears witness with the heart when one becomes a son of God. I believe in feeling, but faith comes first. I was glad I had prayed. I had to have the right and satisfying answer for my friend near the gates of death.

"Gus," I said, "it's this way. We confess our sins to a merciful Lord and ask Him to forgive us. He has promised in the Bible to turn no one away who comes to Him, so we simply believe He hears our prayer and forgives us."

Gus relaxed and smiled. "That's what I did, Jim. I said, 'Lord, You know my sins better than I do myself, so there's no use repeating them to You. But I have sinned against You, and I'm sorry. If You can see your way clear to forgiving me, I'll appreciate it and I'll thank You. Amen.' Immediately I had—what shall I say?—I had a peace I had never before experienced."

Here was a man, trained in religious ritual and memorized prayers, who in his hour of need just talked to God as he would to a friend. What a lesson for us Christians! It is a point we should always make in seeking to lead others to Christ—the simplicity of prayer. Any sincere seeker can pray in the language and terminology he is accustomed to use.

"That's it, Gus," I said. "That peace and assurance came from God. His Spirit was witnessing to

you that He accepted your prayer. You have been born again. You are a son of God."

"Jim, I'm so glad you came. I knew you'd understand. I can't talk like this even to my pastor. He just reminds me of my faithfulness to the church and tells me I'll be all right. But I wasn't all

right, and I knew it." With a pleading look in his eyes Gus concluded, "Don't forsake me, Jim. Please don't forsake me."

"I won't, Gus," I promised.

We had sweet fellowship together for about an hour, and then I left, promising to return. I did in the following weeks, and each time

after praying together he said, "This is what I need, Jim. Come back."

Then as I was preparing to visit him again, my wife read from the obituaries that Gus had died. The former "end man" had begun a new life in the presence of the Lord. □

The CROSS and the

TOWEL

• By Russell Metcalfe
Poughkeepsie, N.Y.

All too often the accusation is made that the conservative Christian community has an insensitive conscience in regard to social issues. We are accused of standing ostrich-like, with our heads in the sand, whenever the winds blow up storms of social controversy.

Sometimes these accusing voices come with kindness from within our community. But more often the accusations are shouted in anger and contempt by spokesmen from without. At any rate, we are accused, and in all honesty we ought to face up to the charges.

For many of the charges there is justification. Prejudice, racial and otherwise, is not unknown in evangelical circles. Provincial bigotry, social apathy, and inertia truly do exist in probably all denominational groups, at all levels. In pri-

We dare not take the towel as substitute for the Cross; yet if the essence of being Christian is fidelity to Jesus Christ, then we had better give the towel.

vate conversation, at least, many sincere and devout people are not above speaking in a patronizing manner of various ethnic groups, or dismissing gross social evils with insensitive and superficial analyses.

More could be said in support of the accusations, but in short, we would do well to acknowledge the fact that evangelical Christian endeavors have not been perfect, especially in the manifestation of social concern.

HOWEVER:

The one thing wrong with radical charges of lack of social conscience in the conservative denominations is the simple fact that in the main such charges are simply not true. The prejudice, bigotry, and apathy of many within the Church do not nullify the fact that the Gospel remains today, as it has been through the ages, the one potent force known that actually attacks and solves the basic problems of society at the root level.

While we might well be doing much, much more, especially in our own urban centers, the concern of Christ for the whole person has not been neglected in the endeavors of the militant Church with its missions and hospitals and schools and evangelistic campaigns that have had measurable influence on the course of history.

But the fact remains that if we have not been marching in the protest parades we ought to be ashamed, *unless* the reason for our not being involved in that particular way means that we believe in and practice a *better* way. If we are simply seeking comfort in the backwater eddies of social ignorance, then we fully deserve the accusations of our critics.

We cannot, and we should not, involve ourselves in every worthy cause, it is true; and yet neither can we dismiss without thought or care the needs and agonies of other human beings and still call ourselves followers of the Christ who loved *us* enough to leave heaven and become involved at a cost beyond comprehension in our lives and destiny. He brought the *better* way, and we are not above our Master.

If they would just become Christians!" we say, but do we so much as sincerely ask the Holy Spirit to convict or do we offer our voices to tell them?

This *better* solution finds its highest expression in the Cross. We believe that at the heart of every one of mankind's agonizing problems is a moral issue. Social sin is the result of personal moral breakdown. Wicked hearts and selfish ways ultimately create slums and ghettos.

We further believe that morality, and motivation to help others, cannot be separated from Christian faith and personal piety. We know that the redeeming love of Jesus Christ, bursting forth into the personality of a man or woman who has been justified freely, born again, is a dynamic that literally works miracles of rehabilitation and social reform.

But the better solution also has a significant expression in another, lesser symbol, the towel. For the night before Jesus made the sacrifice for our sins, He saw servant work that needed to be done. With basin and towel He did what the other men thought was beneath them.

Saving souls was the one assignment of Jesus, but He was not just creating an "image" or just teaching a lesson when He did this most menial of tasks. He was revealing His spirit, the spirit of love.

He was refuting with the towel the accusation that is implicit in the poor, nagged, unbelieving husband's reply to his zealous but insensitive "Christian" wife: "If only you loved *me* a little more, and my *soul* a little less . . ."

For Jesus came to give, not to take; and His giving was one piece of cloth, like His seamless robe. In private as well as in public, people, and their needs large and small—people were important. People were worth caring for.

We dare not take the towel as any kind of substitute for the Cross. This has been the great error of many who call themselves leaders in the "Christian" world. They have no dynamic, no message of salvation *from* sin, sin *within* that causes sin *without*.

But if the essence of being Christian is fidelity to the spirit and person of Jesus Christ, then we had better give heed to the towel. We had better look about us for opportunities to *give*.

Men are redeemed only through the power of the Saviour. But we who confidently proclaim the power of the Cross dare not deny our message by refusing the towel. □

Editorially Speaking

By W. T. PORKISER

The Human and the Divine

Every aspect of Christianity is a unique blending of two elements. There is God's side, first and most important. But there is also the human side, apart from which God does not operate.

We find this fact worked out in many ways. We see it in Jesus, the God-man, who was at once totally divine and at the same time perfectly human. To forget either the deity or the humanity of our Lord is to miss what makes Him what He is, "the one mediator between God and men, the man Christ Jesus" (I Timothy 2:5).

We see it in the Bible, written by "holy men of God" as they were "moved by the Holy Ghost" (II Peter 1:21). Herein is the power of the Book. It is the word of redemption written by redeemed men witnessing to what God has done. And it is at the same time the Word of God, "perfect . . . sure . . . right . . . pure . . . clean . . . [and] true" (Psalms 19:7-9).

We see it again in the Church—divine and human, universal and particular, perfect yet faulty, one and many, organism and organization, body of Christ and brotherhood of believers.

Most vividly we find in ourselves both the power of God and the frailty of man. We are given grace, but we are expected to furnish the grit. We may have our hearts in tune with heaven, but we live out our lives on earth. We march to the beat of other drums, but we march in the midst of a multitude of people who do not hear the drums of another world.

All of this, of course, is perfectly obvious. Yet so often we miss the obvious. The divine and the human belong together. But people are forever getting them separated.

One can almost trace the growth of entire systems of theology from failure to hold in balance these two essential sides to the Christian faith. Some put all their emphasis on God's side and come out with some sort of mysticism or sentimentalism that has no real contact with the realities of human life. Others put all their emphasis on man's side and come out with a shallow humanism or cult of self-improvement that ends in disappointment and futility.

True, it is easier to move to one or the other of the extremes. There are currents of tension

in midstream that the shallow extremist avoids. Yet only in midstream is the channel clear enough and deep enough to carry the load.

FOR MOST OF US, the greatest tensions are in ourselves. We find less difficulty in worshipping a divine-human Lord, reading a divine-human Bible, and belonging to a divine-human Church than we do in coming to terms with the pressures of our own lives.

Yet the Bible never pictures us as anything but what we are. In the beginning, God made man of the dust of the ground, then breathed into him the breath of life. We were created and we live at the intersection of two worlds. We feel both the pull of heaven and the tug of earth.

When we are converted and sanctified, we are freed from the corruption of sin in our humanity. But we are not deified, nor even made into angels. Cleansed and purified humanity is still human—or perhaps we should say, for the first time truly human.

To be a Christian is to experience the power and grace of God. But it is also to live among men and women who have not experienced that power and grace.

This is why we can say that the two sides to the Christian life are the believing side and the behaving side. It is faith that governs the believing side, and it is love that governs the behaving side.

We can live effective Christian lives only as we know personally redeeming grace. All begins with the work of God within.

But having experienced God's power, we are to live it out within the framework of daily life with all its perplexities, anxieties, and hardships. This is not moralism, "If you do not live right, you will not be saved." It is rather the conviction that if you do not live right you have not been saved. As Thomas Erskine put it, "In the New Testament religion is grace, and ethics is gratitude."

There is no failure on God's side. The limitations, hesitations, and shortcomings are all on our side.

Herein, then, is our challenge and our hope. We can, as Paul assured us, enlist the Holy Spirit's help with our weaknesses (Romans 8:

26). We can let God help us bring the level of our human performance closer to the potential of His unfailing grace. □

When the Truth Hurts

None of us like to be hurt. We have built-in mechanisms for the avoidance of pain. When we cannot avoid it, we do everything in our power to relieve it.

We can be hurt in many ways. We can be hurt by slander and lies, malicious or otherwise. We can be hurt by misunderstanding and by misinformation.

The pain is just as real when we don't deserve it as when we do. In fact, undeserved pain is in some ways harder to take than pain we deserve. We have a native sense of justice that almost asks for punishment when we know we have it coming.

But what about those times when it is the truth that hurts? Sometimes the truth does hurt. Not everything we are or do is above criticism. Nor are our critics always wrong.

There are several different ways people react when the truth hurts. One way is to silence the source of the truth. This is a familiar device of the "establishment." When one in authority has the power to silence his critics, his first temptation is to shut them up by the imposition of his weight.

Others try to relieve the hurt caused by the truth by turning criticism back on the critics. To point out that the critics are not perfect either seems to blunt the edge of their criticism. At least, it relieves some of the pressure that causes the pain in the first place.

Another way is to deny the truth. As the man said, we "deny the allegation and defy the alligator."

But truth has a stubborn way of coming back again and again, even though it be denied. And sometimes the very vigor of the denial serves to root the idea in the minds of those who look on. "If it isn't true," they say, "why does he get so steamed up about it?"

All of these are sub-Christian ways of dealing with the truth that hurts. There is another, a better way. It is to accept the truth, and profit by it.

Our critics may be wrong and they may be quite unfair. But then again, they may be at least partly right. We cannot afford to be so sensitive to them that we do not recognize that what hurts us most is the element of truth in what they are saying.

I remember well the advice given by General Superintendent Samuel Young to a college ad-

ministrator trying to deal with some critical students. "Don't take them too seriously," he said. "But don't fail to listen to them."

It was well-spoken and the counsel fits a multitude of situations.

REALLY, A MAN'S BEST FRIEND is the one who tells him the truth—kindly and in love, to be sure—but still the truth. We can surround ourselves with palavering insincerity until we are completely cut off from reality.

One of the perils of men in high places in government is to become so insulated from what people are really thinking that they get completely out of touch with what has come to be called "the grass roots." The "grass roots" may not be the bearers of all wisdom, but they have a lot of common sense and they provide the pasture from which ultimately we all get our living.

When the truth hurts, let's not shut our ears or look the other way. Let's weigh it, pray about it, and decide what we can do to relieve the pain by curing the cause.

If we can't do anything about it, God will give us grace to bear it. But if we can, He will give us strength and courage to meet the issues head on and close the "action gap."

It is what we do about it, of course, that counts. It does no good to recognize the truth if we do not act on it.

Some may remember Will Rogers' tongue-in-cheek solution to the U-boat menace during World War I. "All we have to do," he said, "is heat the Atlantic to 212 degrees. Then when the subs have to surface, we can pick them off one by one."

He went on, "Now, somebody's going to ask how to heat up the ocean. Well, I'm not going to worry about that. That's a detail—and I'm a policy maker."

"Policy" of such kind is obviously worthless. So are criticisms about which nobody can do anything at all.

But when action is indicated, action should be taken. For the value of truth—even the kind that hurts—is what comes of it in the concrete issues of daily life.

What we must always remember is that we serve the God of truth through His Son, "the way, the truth, and the life," in the power of the Spirit of truth. Truth may hurt, but it never injures. It always helps. We can stake our lives on the truth, and it will never let us down. □

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple (Psalms 27:4).

ON BEING A WHOLE PERSON

BY JOHN S. NOFTLE



Patience, Understanding Needed

ALL OF US can learn something from the life of the Master Teacher.

Notice Him working with different personalities. See Him gently rebuking, quietly consoling, sweetly handling trying situations.

Let us follow the Master through several different situations and see Him at work helping, inspiring, lifting, and encouraging the souls of men. But notice His tender spirit.

The disciples are in a boat in the middle of the sea. Christ is on land, for He sees the value of secret prayer.

Aids Disciples

The Lord looks out on the sea and notices the disciples laboring hard with the oars, for the wind is contrary. And so He leaves the place of prayer and in the middle of the night rushes to the aid of His disciples.

How often Christ has come to our rescue! He sees the struggle. He knows the heartache. He realizes the heavy burden. He perceives the weakness. He knows the trial. Yes, He sees the temptation.

And thank God, He always comes in the thick of the battle with those reassuring words, "Be of good cheer; it is I; be not afraid."

Avoiding Trouble

We read in the Bible where the Pharisees took counsel with the Herodians for the purpose of destroying Christ. "But Jesus withdrew himself with his disciples to the sea."

Here we find Christ trying to avoid trouble. He knew they were after Him, trying to find fault and wanting to destroy Him. And the Lord, knowing this, headed for the sea.

There will be times in our lives when the best policy is to stay away from trouble.

Christ didn't look for trouble or want it. He always tried to avoid it. Many times our best course of action will be to keep quiet and calmly walk away.

Dispute

Remember how the two disciples disputed among themselves who should be the greatest in the Kingdom.

For Christ to hear this must have been heartbreaking. But notice how He handled the situation. He said, "If any man desire to be first, the same shall be last of all, and servant of all."

And then He took a little child, set him on His lap, and uttered this truth, "Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me."

Jesus shone as He worked among the masses. With the scribes, the Pharisees, the publicans, the chief priests, the multitudes, His disciples, even Judas, we find the Master always displaying a loving attitude and glorious spirit. How we need His spirit in our hearts today! □

Fix It Now

LITTLE THINGS have a way of being let go until they become major problems. The water faucet at home has been leaking. It would not shut off entirely and we could detect the sound of water running. It was not bad and did not call for immediate attention. However, at the last house in which we lived, we did have a water main break, and we got an emergency crew out to fix it the first day.

This morning we tackled the water faucet job and found it took about 10 minutes to correct. Immediately we observed, since it was so easy, why hadn't we taken care of it when it was first noticed? Our reasoning had been that it was on the hot-water line, and we were not sure there was a turn-off valve. Also, it was on a tub-shower-combination-type fixture and these we had never before worked on and did not know whether we could master it or not. Thus we had put it off, not knowing how simple it would be to take care of.

Things in life are like that too. Sometimes a small leak shows up; it is not large enough to get alarmed about, so we put it in the file marked, "For the future." We know it is not quite right, but someday we will get up steam enough to pray through about it, or concerned enough to take care of it. Hence it is an annoying problem that hangs on. The more apparent mistakes we are willing to face now, but not this *little thing*.

How wonderful it would be if we could adopt the philosophy in our spiritual lives: *Do it now!* If something is out of order, fix it right now, with prayer. If adjustments with others must be made, take care of them immediately. Thus we would find the happy secret of keeping our lives God-blessed and Spirit-filled every day. *Do not neglect the little things of your life—they are important too!*—J. WILMER LAMBERT, Lewiston, Idaho.

"A man is no bigger than his motives, the hidden things that really move him. The *why* is always more important than the *what*."—Frederick Brown Harris.



THE Titusville, Pa., church dedicated a new 200-seat sanctuary with Dr. Robert Goslaw, district superintendent, preaching to an overflow crowd. Titusville Mayor Joseph F. Fleming extended greetings. The sanctuary with furnishings and carpeting was completed at a cost of \$28,000 according to Pastor Randolph Brown.



Pro: "Guns of God"

The article "The Guns of God," in the June 19 issue is very timely in every paragraph.

I have noticed that many articles paint a picture of a Christian standing up for the Lord. He then gets a raise in salary, everyone respects him now, and he lives happy ever after. This type of article "presents the benefits of becoming a Christian without realistically admitting the problems that still remain a part of life."

Big words often make an article a "study" rather than easy reading.

ROBERT S. HALL
Ohio

Con: Racial Hatred in the Church

I have followed with interest, and no little dismay, the articles, editorials, and letters in the *Herald* following the bitter personal and national tragedy of Dr. King's death. The Nazarene response has been tragically predictable: at best, two calls for social involvement; at worst, a call not to become "embroiled in the pseudo-civil rights movements of the secular society." Laudable as the former may be and "head in the sand" in the latter, neither recognizes a basic denominational guilt. I use the term advisedly, recognizing that near-

ly all Nazarenes would disavow the assertion noted above. But can the striking progression from the molding of a child's mind toward racial distinctions, to openly avowed racial hatred (all noted within the span of recent years), be viewed apart from the influence of the church of which these persons are a part? I think not, particularly in view of the strength of the influence (to which I can testify as a lifelong Nazarene) in areas of genuine concern, i.e., standards of personal conduct.

How can there be an acceptable Nazarene witness or meaningful social involvement when there is not responsible leadership exerted within the church to show the people the real meaning of Christ's teachings? A statement in the *Manual* is not enough. What is required is recognition of the denomination's failure to see within itself the denial of Christ's basic admonition to love "thy neighbour as thyself." An answer to the question, "Who is my neighbour?" cannot be avoided; we answer every day in actions which too often belie our words. If indeed the first concern of the church is the winning of souls, let us look to our own salvation.

RICHARD L. LEWIS
New York

MOVING MISSIONARIES

Miss Bethany DeBow, 2400 E. 68th St., Kansas City 64132.

Miss Lois Drake, P.O. Box 14, Manzini, Swaziland, South Africa.

Miss Joyce Chandler, Benque Viejo, British Honduras, Central America.

Rev. and Mrs. Charles Childress, Route 2, Norman, Okla. 73069.

Miss Dorothy Davis, P.O. Box 14, Manzini, Swaziland, South Africa.

Rev. and Mrs. Edward Drinkwater, P.O. Box 181, Church of the Nazarene, Kitwe, Zambia, Central Africa.

Dr. and Mrs. William Esselstyn, P.O. 199, Carolina, Transvaal, Republic of South Africa.

Miss Miriam Evans, Box 3, Stegi, Swaziland, South Africa.

Miss Eileen Figge, 5124 Justin Road, Columbus, Ohio 43227.

Rev. and Mrs. Maurice Hall, 1331 No. Holliston, Pasadena, Calif. 91104.

Rev. and Mrs. George Hayse, 1615 Dutch Lane, Sharpesville, Pa. 16150

Miss Lesper Heflin, 120 W. Arlington Loop, Hattiesburg, Miss. 39401.

Write the Department of World Missions, 6401 The Paseo, Kansas City, 64131, for free address list of Nazarene missionaries. These are brought up to date every four months.

Miss Della Boggs, 101 Crofton, Road, Bel Air, Md. 21014.

Miss Dorothy Ahleman, Donato Alvarez 884, Buenos Aires, Argentina.

Rev. and Mrs. Marvin Buell, Apartado 27-166, Mexico 7, D.F., Mexico.

Mr. and Mrs. Robert Gray, c/o Rev. Dan Penn, 7452 Center Parkway, Sacramento, Calif. 95823.

Rev. and Mrs. Maurice Rhoden, c/o Trevecca Nazarene College, Nashville 37210.

Rev. and Mrs. Robert Brown, c/o Gregory Avenue, Lenton Boulevard, Nottingham, N.G. 7-2 E.Q., England.

Miss Mary Bagley, 95 Windermere Road, Durban, Natal, Republic of South Africa.

Miss Nancy Borden, 124 Douglas St., Uxbridge, Mass. 01569.

Miss Joyce Blair, 9812-92 Ave., Edmonton, Alberta, Canada.

Rev. and Mrs. Robert Latham, R.R. 1, Center Point, Ind. 47840.

Rev. and Mrs. Roger Maze, Box 242, Irondale, Ohio 43932.

Rev. and Mrs. Kenneth Rogers, P/B 7412, Pietersburg, Northern Transvaal, Republic of South Africa.

Rev. Cyril Blamey, retired, White River Hotel, P.O. Box 28, White River, Eastern Transvaal, Republic of South Africa.

EVANGELISTS' SLATES

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Department

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●BAILEY, CLARENCE & THELMA. (C) 1197 W. Arch St., Portland, Ind. 47371

BAILEY, CLAYTON D. (C) 440 Bentley, Lapeer, Mich. 48446

BALLARD, O. H. (C) c/o NPH* BARTON, GRANT M. (C) 301 Lincoln Ave., Bedford, Ind. 47421

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BATTIN, BUFORD. (C) 3015 47th St., Lubbock, Tex. 79413; Mountain Grove, Mo., Aug. 2-11; Searcy, Ark., Aug. 12-18; Derby, Kans., Aug. 25—Sept. 1

BEALS, PRESCOTT L. (C) 717 E. Alder St., Walla Walla, Wash. 99362

●BELEW, P. P. & MRS. (C) 1018 N. Vermilion St., Danville, Ill. 61832

- BENDER EVANGELISTIC PARTY, JAMES U. (C) P.O. Box 8635, Tampa, Fla. 33604: Clarkson, Ky., Aug. 1-11; Savannah, Tenn. (Bible Meth.), Aug. 12-18
- Berry, Dwight D. (R) R. 1, Liberty Center, Ind. 46766: Entering full-time Sept. 1
- BERTOLES, THE MUSICAL (FRED & GRACE). (C) c/o NPH*
- BETTCHE, ROY. (C) 3212 Fourth Ave., Chattanooga, Tenn. 37407: Pensacola, Fla. (Sanctified Ch. of Christ), July 28—Aug. 4; Laurel, Miss. (Con. Meth.), Aug. 5-11; Annapolis, Mo., Aug. 16-25; Wellsburg, W. Va., Aug. 30—Sept. 8
- BEYER, HENRY T. (C) 8155 Boone Ave., Baton Rouge, La. 70807: Cannonsburg, Pa. (1st), Aug. 1-11; Clarkdale, Miss. (1st), Aug. 19-25; Jackson, Miss., Aug. 26—Sept. 1
- BIERCE, JACK. (C) Box 148, Yeoman, Ind. 47996
- BISHOP, JOE. (C) 1515 S. Jensen, El Reno, Okla. 73036
- BOGGS, W. E. (C) c/o NPH*: Tishomingo, Okla., Aug. 26—Sept. 1
- BOHANNON, C. G. & GERALDINE. (C) c/o NPH*
- BOHI, JAMES T. (C) 1002 Hillcrest, R. 2, Bloomfield, Ia. 52537
- BOLLING, C. GLENN. (C) c/o NPH*: Fla. Dist., Aug. 1-4; Kans. Dist., Aug. 7-8; Summersville, W. Va., Aug. 11-13; Willard, Ky. (Hankes-Fleming Camp), Aug. 14-25; Soldier, Ky. (Wes.), Aug. 27—Sept. 8
- BONE, LAWRENCE H. (C) 1382 Palm Terr. No. 3, Pasadena, Calif. 91104
- BRADLEY, ERNEST R. (C) 20 17th St., Lowell, Mass. 01850: Boston, Mass. (Concord Bapt.), Aug. 11-18; Greys Mills, N.B., Can. (Wes. Meth.), Aug. 20-25
- BRAND, WILLIS H. & MARGARET. (C) Box 332, Ft. Wayne, Ind. 46801
- BRANNON, GEORGE. (C) 4105 N. Wheeler, Bethany, Okla. 73008: Delta, Pa., Aug. 28—Sept. 8
- BRAUN, GENE. (C) c/o NPH*: W. Tex. Dist., Aug. 12-18
- BROCKMUELLER, C. W. & ESTHER. (C) 555 Greenleaf Ave., Nampa, Idaho 83651
- BROOKS, RICHARD. (C) 780 Armour Rd., Bourbonnais, Ill. 60914: Calif. Tri-Dist. Camp, Aug. 1-11
- BROWN, CURTIS R. (C) 315 S. Bissailon, Bourbonnais, Ill. 60914: S.E. Okla. Dist., Aug. 2-11; Trenton, N.J. (Erma Camp), Aug. 22—Sept. 3
- BROWN, J. RUSSELL. (C) c/o NPH*
- Brown, Lowell C. (R) 4618 Bostick Cir., Tampa, Fla. 33614: Lynn, Ind. (Cherry Grove Camp), Aug. 11-25
- BROWN, W. LAWSON. (C) Box 785, Bethany, Okla. 73008: Davenport, Okla., Aug. 5-11; Altus, Okla., Aug. 15-25
- BUCKLEY, RAYMOND. (C) Box 128, Sumner, Wash. 98390
- BURNEM, EDDIE & ANN. (C) Box 1007, Ashland, Ky. 41101: Fairfax, Ala., July 24—Aug. 4; Kingston, N.C., Aug. 7-18; Gordonsville, Tenn., Aug. 21—Sept. 1
- BYERS, CHARLES F. & MILDRED. (C) 142 20th Ave., S.W., Cedar Rapids, Ia. 52404: Climbing Hill, Ia., Aug. 18-25
- CARGILL, A. L. & MYRTA. (C) R. 1, Box 181-A, Cedardege, Okla. 81413
- CARMICKLE, JAMES & JUANITA. (C) 4023 Mesa Ave., Sarasota, Fla. 33581: Sartinsville, Miss. (Camp), Aug. 2-11
- CASEY, H. A. & HELEN. (C) c/o NPH*
- CHALFANT, MORRIS. (C) 1610 Oak Ave., Danville, Ill. 61832
- CHAMBERLAIN, DOROTHY. (C) R. 1, Carmichaels, Pa. 15320: Clymer, Pa. (Penns Manor), Aug. 4-18
- CHAPMAN, W. EMERSON. (C) 803 Maple, Salina, Kans. 67401
- CLARK, GENE. (C) 104 Waddell St., Findlay, Ohio 45840: St. Marys, Ohio, July 26—Aug. 4; Mason, Ohio, Aug. 5-11; Ft. Wayne, Ind. (Southside), Aug. 12-18; St. Bernice, Ind., Aug. 19-25; Warren, Ohio, Aug. 26—Sept. 1
- CLARK, HUGH S. (C) 602 S. Broadway, Georgetown, Ky. 40324
- CLENDENEN, C. B., SR. (C) 272 Jack Oak Point Rd., St. Marys, Ohio 45885: N.W. Ohio Dist., month of August
- CLIFT, NORVIE O. (C) c/o NPH*: Sumner, Wash., Aug. 25—Sept. 1
- COCHRAN, EUGENE W. (C) 8103 Columbus Rd., N.E., Louisville, Ohio 44641
- COMPTON, CLYDE D. (C) 162 Croyden Ln., El Cajon, Calif. 92020: Ashland, Ore., Aug. 5-11; Fairfield, Calif., Aug. 21-25
- COOK, LEON G. & MARIE. (C) c/o NPH*: Jasper, Ala. (Grace), Aug. 6-11; Shawmut, Ala., Aug. 12-18; Atlanta, Ga., Aug. 20-25; Greensboro, N.C. (White Rock), Aug. 27—Sept. 1
- COOPER, MARVIN S. (C) 1514 N. Wakefield, Arlington, Va. 22207
- CORBETT, C. T. (C) ONC, Kankakee, Ill. 60901
- COX, C. B. & JEWEL. (C) R. 3, Salem, Ind. 47167: Chandler, Ind. (Camp), Aug. 8-12; Prescott, Ark. (Indoor Camp), Aug. 22—Sept. 1
- CRABTREE, J. C. (C) 3436 Cambridge, Springfield, Ohio 45503
- CRANDALL, V. E. & MRS. (C) Indian Lake Naz. Camp, R. 2, Vicksburg, Mich. 49097
- CREWS, HERMAN F. & MRS. (C) c/o NPH*: Gladewater, Tex., Aug. 5-11; Pittsburg, Kans., Aug. 12-18; Vicksburg, Miss., Aug. 25—Sept. 1
- CRUTCHER, ESTELLE. (C) 1466 E. Mountain St., Pasadena, Calif. 91104
- DARNELL, H. E. (C) P.O. Box 929, Vivian, La. 71082: Ill. Dist. P.H. Camp, Aug. 2-11; Bobo, Ind. (Camp), Aug. 14-25
- DAVIS, LEO C. (C) 403 N. St., Bedford, Ind. 47421
- DAVIS, RAY. (C) Rt. 9, Box 655, Tulsa, Okla. 74107
- DeLONG, RUSSELL V. (C) 121 Siobhan, Tampa, Fla. 33162
- DENNIS, GARNALD D. (C) c/o NPH*
- DENNIS, LASTON & RUTH. (C) c/o NPH*
- Dishon, Melvin. (R) Rt. 2, Bowling Green, Ky. 42101
- DIXON, GEORGE & CHARLOTTE. (C) Evangelists and Singers, Box 573, Eastport, N.Y. 11941: Jackman, Me., July 30—Aug. 4; Musical Concerts, Aug. 6-18
- DOBBINS, C. H. (C) Yoder, Ind. 46798
- DONALDSON, W. R. (C) c/o NPH*
- DONOHUE, DONALD & BERTHA A. (C) c/o NPH*
- DUNMIRE, RALPH & JOANN. (C) 202 Garwood Dr., Nashville, Tenn. 37211: W. Va. Dist. (Camp), Aug. 11-18; Corinth, N.Y. (Tri-County Camp), Aug. 25—Sept. 2
- DUNN, T. P. (C) 318 E. Seventh St., Hastings, Neb. 68901
- EASTMAN, H. T. & VERLA MAY. (C) 2005 E. 11th, Pueblo, Colo. 81001
- EDWARDS, L. T., SR. (C) 1132 Ash, Cottage Grove, Ore. 97424
- ELLIS, ROBERT L. (C) 5130 Linden Ln., Anderson, Ind. 46011
- ELSTON, C. L. (C) 4228 S. Center St., Howell, Mich. 48843
- EMSLEY, ROBERT. (C) Bible Expositor, c/o NPH*: Freeport, L.I., N.J. (Camp), July 24—Aug. 4
- ENSEY, LEE H. (C) 25863 Pacific, Apt. 1, San Bernardino, Calif. 92404
- EUDALEY, O. W. (C) 603 S. Second, Marlow, Okla. 73055
- EVERLETH, LEE. (C) 4510 Ave. Q, Lubbock, Tex. 79412: Mooers, N.Y. (Camp), July 31—Aug. 1
- FELTER, JASON & LOIS. (C) c/o NPH*: S.W. Okla. Dist. Camp, Aug. 2-11; Glassboro, N.J. (Wes. Camp), Aug. 15-25
- FERGUSON, EDWARD & ALMA. (C) R. 2, Box 183, Vicksburg, Mich. 49097
- FILES, GLORIA; & ADAMS, DOROTHY. (C) 2031 Freeman Ave., Belmore, N.Y. 11710: Wash-Phila. Dist. (Camp), Aug. 2-11; Easton, Md. (VBS), Aug. 19-30
- FINGER, MAURICE & NAOMI. (C) 122 Charlotte Rd., Lincolnton, N.C. 28092: Tullahoma, Tenn., Aug. 23—Sept. 1
- FISHER, WILLIAM. (C) c/o NPH*
- FITCH, JAMES S. (C) 3812 Sam Boney Dr., Nashville, Tenn. 37211
- FLORENCE, ERNEST E. (C) 202 E. Pine St., Robinson, Ill. 62454: Villa Grove, Ill., Aug. 14-25
- FORD, JAMES & RUTH. (C) Preacher, Singer, and Children's Worker, c/o Homer Shaw, 3646 Bridgeport Rd., Indianapolis, Ind. 46231
- FORD, NORMAN K. (C) 734 Green St., Greensburg, Pa. 15601: Midland, Pa. (Home Mission), Aug. 16-25
- FORTNER, ROBERT E. (C) P.O. Box 322, Carmi, Ill. 62821
- FOWLER FAMILY EVANGELISTIC PARTY, THE THOMAS. (C) c/o NPH*
- FOX, STEWART P., & WIFE. (C) R. 2, Box 221, Leesburg, Va. 22075
- FRODGE, HAROLD C. (C) 703 W. Water, Fairfield, Ill. 62837
- FUGETT, C. B. (C) 4311 Blackburn Ave., Ashland, Ky. 41101
- German, C. Dale. (R) 301 Urban Ave., Norwood, Pa. 19074: Port Allegany, Pa., Aug. 16-18
- GIBSON, CHARLES A. (C) 192 Olivet St., Bourbonnais, Ill. 60914
- GILLESPIE, SHERMAN & ELSIE. (C) 203 E. Highland, Muncie, Ind. 47303
- GLORYLANDERS QUARTET. (C) c/o Frank A. Cox, Rt. 2, Box 187C, Wilmington, Ohio 45177: Lexington, Ky. (Lafayette), Aug. 3-4; Pomeroy, Ohio, Aug. 9-11; Lebanon, Ohio, Aug. 18-25
- GOLDEN, C. GLENN, JR., TRIO. (C) Box 19133, Oklahoma City, Okla. 73119
- GRAVVAT, HAROLD F. (C) Box 427, Anna, Ill. 62906: Memphis, Tenn. (Northside Ch.), Aug. 25—Sept. 8
- GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520: Rexdale, Ont. (Cedarale Camp), July 25—Aug. 4; Akron Dist. (Camp), Aug. 5-11; Brown City, Mich. (United Missionary Camp), Aug. 15-25
- GREINER, GEORGE & KATHLEEN. (C) c/o NPH*: Mountairair, N.M., Aug. 8-11; Chadron, Neb., Aug. 21—Sept. 1
- GRIMM, GEORGE J. (C) 820 Wells St., Sistersville, W. Va. 26175
- GRIMSHAW, MICHAEL & MRS. (C) c/o NPH*: Wis. Dist. (Camp), Aug. 19-25
- GUY, MARION O. (C) R. 5, Muskogee, Okla. 74401
- HADEN, CHARLES E. (C) Box 245, Sacramento, Ky. 42372: McMinnville, Tenn., Aug. 2-11; Orleans, Ind., Aug. 16-25
- HARDING, MRS. MARIDEL. (C) Box 195, Hastings, Neb. 68901
- HARRISON, CHARLIE. (C) 821 N. Pershing, Seymour, Ind. 47274
- HARRISON, J. MARVIN. (C) 1127 Clower St., Sa Antonio, Tex. 78201
- HARROLD, JOHN W. (C) 409 14th St., Rochelle, Ill. 61068: Columbus, Ind., Aug. 15-25
- Hegstrom, H. E. (R) c/o NPH*: Entering evangelistic field full-time
- HERIFORD, RUSSELL W. (C) R. 1, Inola, Okla. 74036
- HIGGINS, C. A. (C) 1402 Boutz Rd., Las Cruces, N.M. 88001
- HIGGINS, CHARLES E. (C) 865 E. Kingsley, Pomona, Calif.: Stockton, Calif. (1st), Aug. 25-28
- HISSOM, EARL G., JR. (C) Box 544, Charleston, W. Va. 25322
- HOECKLE, WESLEY W. (C) 642 Vaky St., Corpus Christi, Tex. 78404: Ballinger, Tex., July 29—Aug. 4; Kerrville, Tex., Aug. 5-11
- HOLCOMB, T. E. (C) 9226 Monterrey, Houston, Tex. 77028: Kennett, Mo., July 24—Aug. 4; Belton, Tex., Aug. 11-18; Springfield, Tenn. (1st), Aug. 25—Sept. 1
- HOLSTEIN, C. V. (C) 1500 Lucerne, Apt. 1104, Lake Worth, Fla. 33460
- HOOD, GENE & MRS. (C) c/o NPH*: Valentine, Neb., July 29—Aug. 4; Stuart, Okla. (Friendship), Aug. 6-11; Brush, Tex. (Prairie Point), Aug. 12-18; Indianapolis Dist. (Camp), Aug. 23—Sept. 1
- HOOT EVANGELISTIC PARTY (G. W. & PEARL). (C) Box 745, Winona Lake, Ind. 46590; Mt. Erie, Ill., Aug. 9-18
- HOOT, W. W. (C) Box 438, Morgantown, W. Va. 26505
- HOOTS, BOB. (C) c/o NPH*
- HUBARTT, LEONARD G. (C) Rt. 6, Huntington, Ind. 46750: Kampsville, Ill. (Camp), Aug. 8-18
- Danville, Ill. (Gray's Siding), Aug. 26—Sept. 1
- HUFF, PHIL W. (C) 209 N. East St., Vanue, Ohio 45890: Sebasco, Me. (West Point), July 30—Aug. 4; Sebasco Estates, Me. (Sebasco), Aug. 5-11; West Baldwin, Me. (Sebasco), Aug. 13-18
- Hundley, Edward J. (R) 732 Drummond Ct., Columbus, Ohio 43214
- HUTCHINSON, C. NEAL. (C) 2335 Stonehenge Rd., Bethlehem, Pa. 18018: Freeport, L.I. (Camp), July 24—Aug. 4; McConnellstown, Pa. (Pleasant Ridge Camp), Aug. 9-18
- HYSONG, RALPH L. (C) R. 22, Delmont, Pa. 15626
- IDE, GLENN, JR., EVANGELISTIC PARTY. (C) R. 2, Vicksburg, Mich. 49097
- INGLAND, WILMA JEAN. (C) 322 Meadow Ave., Charleroi, Pa. 15022
- IRICK, MRS. EMMA. (C) Box 906, Lufkin, Tex. 75901: W. Tex. Dist. (Camp), Aug. 12-18
- IRWIN, ED. (C) c/o NPH*: Ill. Dist. (Camp), July 29—Aug. 4; Pleasantville, N.J. (Camp), Aug. 15-25
- ISBELL, R. A. (C) Drawer 408, Crowley, La. 70526: Nady, Ark., Aug. 12-18; Higgins, Tex., Aug. 30—Sept. 8
- ISENBERG, DONALD. (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914
- JANTZ, CALVIN & MARJORIE. (C) c/o NPH*: Holy Land & Europe, July 29—Aug. 20; Elkhardt, Ind. (1st), Aug. 25-28
- JAYMES, RICHARD W. (C) 321 E. High Ave., Bellefontaine, Ohio 43311
- JENSEN, MARK. (C) 6352 N.E. Canfield St., West Linn, Ore. 97068
- JONES, CLAUDE W. (C) R. 3, Box 42, Bel Air, Md. 21014
- KEEL, CHARLES E. (C) 1329 Brooke Ave., Cincinnati, Ohio 45230
- KELLY, ARTHUR E. (C) 511 Dogwood St., Columbia, S.C. 29205: Estill, S.C., July 31—Aug. 11; Ft. Walton Beach, Fla., Aug. 18-25; Fargo, Ga., Aug. 29—Sept. 8
- KILLEN, ALLEN R. (C) 407 Campbells Creek Dr., Charleston, W. Va. 25306: Ga. Dist., July 26—Aug. 2; Southern Indiana Hol. Assn. Camp, Aug. 15-25
- Kingdom Heirs & Roger Brown. (R) P.O. Box 724, Kankakee, Ill. 60901: St. Louis, Mo. (Concerts), Aug. 2-4; Muncie, Ind. (Camp), Aug. 9-18; Mundelein, Ill., Aug. 26—Sept. 1
- KLINGER, ORVILLE G. (C) R. 3, Box 115, Reading, Pa. 19606
- KRUSE, CARL H., & WIFE. (C) 4503 N. Redmond, Bethany, Okla. 73008: Moore, Okla., Aug. 11-18
- LAND, HERBERT. (C) 933 E. Kentucky, Pampa, Tex. 79065
- LANGFORD, J. V. (C) 4908 N. College, Bethany, Okla. 73008

LANIER, JOHN H. (C) Poplar St., Junction City, Okla 43748: Keystone, Ind. (Camp), July 22—Aug. 4; Logan, Ohio (Pil. Hol.), Aug. 11-18; Cawan, Ind., Aug. 21—Sept. 1

OLAW, DICK & LUCILLE. (C) Preachers & Singers, c/o NPH*: Tulsa, Okla. (1st), July 29—Aug. 4; Batesville, Ark., Aug. 7-18; E. St. Louis, Ill. (Crestview), Aug. 21—Sept. 1

●LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35611

LEE, TED. (C) c/o NPH*: Muncie, Ind. (Camp), Aug. 9-18; Decatur, Ill. (Oak Grove), Aug. 19-25; Francisco, Ind., Aug. 30—Sept. 1

LEIH, JOHN. (C) 40936 Mayberry, Hemet, Calif. 92343

LEONARD, JAMES C. & FLORICE. (C) Evangelist & Children's Worker, Box 12, Marion, Ohio 43302

●LEONARD, JAMES R. (C) c/o NPH*: Hicksville, Ohio, Aug. 23—Sept. 1

LESTER, FRED R. (C) 1136 E. Grand Blvd., Corona, Calif. 91720

●LEVERETT BROTHERS. (C) R. 4, Lamar, Mo. 64759

LIDDELL, P. L. (C) c/o NPH*: E. Mich. Dist. Boys' & Girls' Camps, Aug. 5-16; E. Mich. Dist. Youth Camps, Aug. 19-30; Maine Dist. Camp, Aug. 30—Sept. 2

LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701

LIPKER, CHARLES H. (C) R. 1, Alvada, Ohio 44802

LITRELL, RICHARD. (C) 12707 Groveside, La Mirada, Calif. 90638: Albany Dist. Youth Camp, Aug. 19-23

LIVINGSTON, JAMES H. (C) Box 142, Potomac, Ill. 61865: Campsville, Ill. (Hillcrest Hol. Camp), Aug. 8-18

LONG, WILMER A. (C) Box 295, Goodrich, N.D. 58444: Williston, N.D., Aug. 5-11

●LUSH, RON. (C) c/o NPH*: Ariz. Dist. Camp, Aug. 2-11; Wis. Dist. Camp, Aug. 12-25; Escondido, Calif. (1st), Aug. 26—Sept. 1

MacALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035

MacPherson, Walter S. (R) 320 Emmans Rd., Box 289C, R. 1, Flanders, N.J. 07836

MARCKEL, KENNETH W. (C) c/o NPH*: Akron Dist. Jr. High Camp, Aug. 12-16; Akron Dist. Sr. High Camp, Aug. 19-23

MARTIN, PAUL. (C) c/o NPH*: Ariz. Dist. Camp, Aug. 2-11; Bremerton, Wash. (1st), Aug. 12-18; Anchorage, Alaska (1st), Aug. 25—Sept. 1

MATHIS, J. C. (C) c/o NPH*

MAY, VERNON D. & MRS. (C) 2643 14th Ave. Ct., Greeley, Colo. 80631: Canute, Okla., Aug. 14-25; Rawlins, Wyo., Aug. 28—Sept. 8

●OMAYFIELD, PAUL & HELEN. (C) c/o NPH*: Vicksburg, Mich. (Indian Lake Camp), month of August

MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403: New Albany, Ind. (Silver Heights Camp), Aug. 1-11

●McCOY, NORMAN E. (C) 1020 W. 4th St., Anderson, Ind. 46016

McCULLOUGH, FORREST. (C) c/o NPH*: Ind. Dist. Youth Camp, July 29—Aug. 2; Ia. Dist. Camp, Aug. 5-11; Midway City, Calif. (Orange Co. Camp), Aug. 12-18; Oklahoma City, Okla. (May Ave.), Aug. 20-25; Oklahoma City, Okla. (Capitol Hill), Aug. 26—Sept. 1

McDONALD, G. RAY. (C) 321 Curran, Brookhaven, Miss. 39601

McDOWELL, DORIS. (C) 948 Fifth St., Apt. J, Santa Monica, Calif. 90403

McGUFFEY, J. W. (C) 1628 N. Central, Tyler, Tex. 75701

●McNUTT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113: N.E. Ind. Dist. Camp, Aug. 4-11; Va. Dist. Camp, Aug. 12-18; Ft. Lauderdale, Fla., Aug. 19-25

McWHIRTER, G. STUART. (C) c/o NPH*: E. Mich. Camp, July 29—Aug. 4; Wis. Dist. Camp, Aug. 19-25; Bloomfield, Ia., Aug. 26—Sept. 1

MEADOWS, NAOMI; & REASONER, ELEANOR. (C) Box 312, Chrisman, Ill. 61924: Ia. Dist. Camp, Aug. 5-11; Roxana, Ill. (Boys' & Girls' Crusade), Aug. 19-25

●MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*

Merryman, Paul. (R) c/o NPH*

MEYER, VIRGIL G. (C) 3112 Willow Oak Dr., Ft. Wayne, Ind. 46807

●MICKEY, BOB & IDA MAE. (C) 1501 Edison, La Junta, Colo. 81050: Oklahoma City, Okla. (S. Highlands), July 25—Aug. 4; Weatherford, Tex., Aug. 5-11; Irving, Tex. (Faith), Aug. 26—Sept. 1

MILLER, NETTIE A. (C) c/o NPH*: Lebanon, Ohio (1st), Aug. 18-25

MILLER, W. F. (C) 521 Victoria Ave., Williamstown, W. Va. 26187

MILLHUFF, CHARLES. (C) c/o NPH*: Tri-Dist. Camp, Calif., Aug. 1-11; Security, Colo., Aug. 13-18; K.C. Dist. Assembly, Aug. 26-29

●MONONCK, JIM & SHARON. (C) c/o NPH*: Monticello, Ia., July 31—Aug. 4; Ia. Dist., Aug. 5-11; Ill. Dist. Sr. High Camp, Aug. 15-19; Grand Haven, Mich. (1st), Aug. 25—Sept. 1

MOORE, EUGENE. (C) 8216 N.W. 36th Terr., Bethany, Okla. 73008

MOORE, FRANKLIN M. (C) Box 302, Castle Rock, Colo. 80104: Franktown, Ind., Aug. 15-25; Rushville, Ind. (Andersonville), Aug. 30—Sept. 8

MORGAN, J. HERBERT & PANSY. (C) 123 N. Gilbert, Danville, Ill. 61832

MOULTON, M. KIMBER. (C) c/o NPH*: Wash.-Phila. Dist. Camp, Aug. 2-11; Pittsburgh Dist. Camp, Aug. 23—Sept. 1

●MULLEN, DeVERNE. (C) 67 Wilstead, Newmarket, Ontario, Canada: Thamesford Free Meth. Camp, Ontario, July 31—Aug. 11; E. Ky. Dist. Camp, Aug. 12-18; Duntroon, Ont. (Br. in Christ Camp), Aug. 22-25

MYERS, DAVID J. (C) R. 1, Box 108-A, Logan, Ohio 43138: Chillicothe, Ohio (Westside), Aug. 25

●ONELSON, CHARLES ED. & NORMADENE. (C) Box 241, Rogers, Ark. 72756: De Kalb, Ill., Aug. 28—Sept. 8

ONESSETH-HOPSON PARTY. (C) c/o NPH*: Clarks-ville, Mich. (Elmdale), Aug. 8-18; Pickford, Mich., Aug. 23—Sept. 1

NEUSCHWANGER, ALBERT. (C) 7121 Trimble Dr., Ft. Worth, Tex.: Ida.-Ore. Dist. Camp, Aug. 4-11; Wash. Pac. Dist. Sr. Hi Camp, Aug. 12-16; San Diego, Calif., Aug. 18-25; Gainesville, Tex. (1st), Aug. 27—Sept. 1

●NORRIS, ROY & LILLY ANNE. (C) c/o NPH*: Manville, Ill. Camp, month of Aug.; Bushnell, Ill., Aug. 29—Sept. 8

NORTHROP, LLOYD E. (C) 6249 Lucky John Rd., Paradise, Calif. 95969: Big Lake, Wash., Aug. 4-11; Port Townsend, Wash. (Discovery Bay NMA Camp), Aug. 15-25

NORTON, JOE. (C) Box 143, Hamlin, Tex. 79520: Abilene, Tex. (Baker Heights), July 31—Aug. 4; Madison, S.D., Aug. 18-25

●OYLER, CALVIN B. (C) c/o NPH*

PARROTT, A. L. (C) 460 S. Bresee, Bourbonnais, Ill. 60914: Caruthersville, Mo., Aug. 14-25

●PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*: Conneautville, Ohio (Peniel Hol. Assn. Camp), Aug. 1-11; Portage, Ohio (Hol. Camp), Aug. 15-25; New Kensington, Pa., Aug. 27—Sept. 1

●PAUL, CHARLES. (C) c/o NPH*

PERSONETT, EUGENE V. (C) Box 483, Ft. Re-covery, Ohio 45846: S. Whitley, Ind., July 22—Aug. 4; Wabash, Ind. (Mizpah Camp), Aug. 19—Sept. 1

PHILLIPS, ROBERT E. (C) 1065 Warkentine, Kingsburg, Calif. 93631

●PICKERING MUSICALAIRES, THE. (C) c/o NPH*: Johnson, Vt. (Ithiel Falls Camp), Aug. 7-18

●PIERCE, BOYCE & CATHERINE. (C) R. 4, Dan-ville, Ill. 61832: Olivet, Ill. (Camp), Aug. 15-25

PITTENGER, TWYLA. (C) R. 1, Shelby, Ohio 44875: Lansing, Mich. (Otsego), Aug. 12-17; Otsego, Mich., Aug. 18-25

PLUMMER, CHESTER D. (C) 515 N. Chester Ave., Indianapolis, Ind. 46201: Onemo, Va. (Chesa-peake Hol. Camp), Aug. 1-11; Bruceton Mills, W. Va. (Interdenom. Camp), Aug. 20-30

●POTTER, LYLE & LOIS. (C) Sunday School Evan-gelists, c/o NPH*: S. San Gabriel, Calif., Aug. 18-21

POTTER, ORVILLE S. (C) R. 2, Box 2280, Auburn, Calif. 95603

●POWELL, CURTICE L. (C) 33 Reba Ave., Mans-field, Ohio 44907

PRENTICE, CARL & ETHEL. (C) Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008: Vicl, Okla. Camp, July 25—Aug. 4; St. Joseph, Mo. (City-wide Tent Revival), Aug. 9-18; Waterloo, Okla. (Tent Revival), Aug. 23—Sept. 1

PURKHISER, H. G. (C) 308 E. Hadley, Aurora, Mo. 65605: Damascus, Md. (Camp), Aug. 8-18

●QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809: New Albany, Ind. (Silver Heights Camp), Aug. 1-11; Wilmore, Ky. (Camp), Aug. 16-25; Caro, Mich. (Zone Camp), Aug. 26—Sept. 11

●RAKER, W. C. & MARY. (C) Box 106, Lewis-ton, Ill. 61542: Conway, Ark. (Camp), Aug. 4-11; Hutchinson, Kans. (Sal. Army), Aug. 14-25

RICE, RALPH. (C) 205 E. Monroe, Bourbonnais, Ill. 60914

●Richards, Larry & Phyllis (Coulter). (R) 1735 Dawson St., Indianapolis, Ind. 46203

●ROBISON, ROBERT, & WIFE. (C) Heaters, W. Va. 26627

Rodgers, Clyde B. (R) 505 Lester Ave., Nashville, Tenn. 37210

Rothwell, Mel-Thomas. (R) 2108 Alexander Ln., Bethany, Okla. 73008: Kans. Dist. Camp, July 29—Aug. 4; Smith-Mills Camp, Aug. 16-25

RUPP, JOHN G. (C) 113 S. Beverly, Porterville, Calif. 93257

SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221: Swanton, Ohio (Braille Camp), Aug. 1-11

SCHRIBER, GEORGE R. & MRS. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701

SHAYER, CHARLES (CHIC). (C) 1211 Willow Dr., Olathe, Kans. 66061: Craig, Mo., Aug. 14-25

SHERIDAN, WILLIAM Q. (C) 7646 Bishop Dr., Chattanooga, Tenn. 37416: Wartburg, Tenn., Aug. 19-25

●SHOWALTER, KEITH & PAT. (C) c/o NPH*: Somerset, Ky. (Tent Crusade), July 28—Aug. 7; Kampsville, Ill. (Hillcrest Hol. Camp), Aug. 8-18; Pittsburgh Dist. Camp, Aug. 23—Sept. 1

SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117

●SLACK, DOUGLAS. (C) R. 2, Vevay, Ind. 47043: Maysville, Ky. (Dist. P.H. Camp), July 26—Aug. 4; St. Bernice, Ind. Camp, 18-25

●SLATER, GLENN & VERA. (C) 320 S. 22nd St., Independence, Kans. 67301

SLATER, HUGH L. (C) c/o NPH*

SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003: Ill. Dist. Camp, July 29—Aug. 4; Ida.-Ore. Dist. Camp, Aug. 5-11; E. Ky. Dist. Camp, Aug. 12-18; Monterey, Tenn., Aug. 20-25

●SMITH, OTTIS E., JR. & MARGUERITE. (C) 60 Grant St., Tidioute, Pa. 16351: Port Allegheny, Pa., Aug. 12-18; Brandon, Vt., Aug. 22—Sept. 1

SNOW, DONALD E. (C) 112 Green Hills Dr., Glas-gow, Ky. 42141: Akron Dist. Camp, Aug. 3-11

●SOUTH, J. W. & MRS. (C) 2943 Jewett St., Highland, Ind. 46323

STABLER, R. C. & MRS. (C) R. 1, Tamaqua, Pa. 18252: Morrisdale, Pa. (E.U.B.), Aug. 18-22

STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008: Port Matilda, Pa. (Camp), July 31—Aug. 11; Butler, Ind., Aug. 15-25; Montpelier, Ohio, Aug. 29—Sept. 8

STEELE, J. J. (C) Box 1, Coffeyville, Kans. 67337

STEWART, PAUL J. (C) Box 850, Jasper, Ala. 35501: Houston, Tex. (Channelview), July 31—Aug. 4; Ill. Dist. Camp, Aug. 8-18; New Hamp-shire, Ohio (Mt. Lookout Camp), Aug. 19-25; Caro, Mich. (Zone Camp Meeting), Aug. 26—Sept. 1

STRACK, W. J. (C) Box 112, Jefferson, Ohio 44047

STRICKLAND, RICHARD L. (C) 4723 Cullen ave., Springfield, Ohio 45503: Fairbury, Ill., Aug. 28—Sept. 8

SWEARENGEN, JOHN W. (C) Box 215, ONC, Kan-kakee, Ill. 60901: Loves Park, Ill. (Parkside), Aug. 2-4

TALBERT, GEORGE H. (C) 409 N.E. 13th St., Abilene, Kans. 67410

TAYLOR, EMMETT E. (C) c/o NPH*: Sartinville, Miss. (Camp), Aug. 2-11; Owosso, Okla., Aug. 13-18; Caddo, Okla., Aug. 19-26; Panama, Okla., Aug. 27—Sept. 1

TAYLOR, ROBERT W. (C) 2700 Farnleigh Ave., Dayton, Ohio 45420: Shelbyville, Ill. (Camp), July 26—Aug. 4

THOMAS, FRED. (C) 177 Marshall Blvd., Elkhart, Ind. 46514: E. Tenn. Dist. Camp, July 29—Aug. 4; Mayfield, Ky., Aug. 19-25; Georgetown, Ohio, Aug. 26—Sept. 1

THOMPSON, HAROLD C. (C) 650 E. Main, Blythe-ville, Ark. 72315

THOMPSON, WM. & MRS. (C) 1535 S. Centennial, Indianapolis, Ind. 46222

Thompson, Wm. E. (R) 8050 E. Madison St., Port-land, Ore. 97215: Prineville, Ore., Aug. 5-11

TOSTI, TONY. (C) Box 1643, Prescott, Ariz. 86301: Escondido, Calif., Aug. 21—Sept. 1

TOWRISS, J. G. (C) 1913 Glenellyn Dr., Muncie, Ind. 47304

TRIPP, HOWARD M. (C) c/o NPH*: Portsmouth, R.I. (Camp), Aug. 2-11; Champaign, Ill. (West Side), Aug. 19-25; E. St. Louis, Ill. (Maplewood), Aug. 26—Sept. 1

●TRISSEL, PAUL D. & FAMILY. (C) Box 1201, Leesburg, Fla. 32748: Houghton Lake, Mich. (Wesleyan), Aug. 23-25; Ferry, Mich., Aug. 27—Sept. 1

Turbyfill, M. L. (R) c/o NPH*: Entering full-time evangelistic field

●Underwood, G. F. & Mrs. (R) R. 4, Box 420N, Cortland, Ohio 44410: Madison, Wis. (Camp), Aug. 19-25

VAN SLYKE, D. C. (C) 508 16th Ave., S., Nampa, Idaho 83651: Randle, Wash., Aug. 31—Sept. 1

VAUGHN, ROY M. (C) 1316 Dickenson Dr., Clear-water, Fla. 33515

WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115: N.Y. Dist. Camp, Aug. 23—Sept. 1

Walker, Lawrence. (R) 3214 Ridge Rd., S.E., War-ren, Ohio 44484: Bethel, Me., Aug. 20-25

WALKER, W. B. (C) c/o NPH*

●WALLACE, J. C. & MRS. (C) Box 452, Louis-ville, Ky. 40201: Mishawaka, Ind., Aug. 26—Sept. 1

●WALTON, CLIFFORD L. (C) 24915 Wilmot, E. Detroit, Mich. 48021

OWARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901: Eau Claire, Wis., Aug. 1-11; Dolton, Ill., Aug. 15-25; Wilkinson, Ind., Aug. 29—Sept. 8

●Waterman, George. (R) 85 Wendell St., Cam-bridge, Mass. 02138: Uxbridge, Mass. (Douglas Camp), July 19-28; Newport, R.I. (Portsmouth Camp), Aug. 2-11

WATSON, PAUL. (C) 311 N.W. Seventh St., Bentonville, Ark. 72712
 WEEKS, JAMES A. (C) 300 Shaborn Ln., St. Marys, Ohio 85885
 OWELL, KENNETH & LILY. (C) Box 1043, Whitefish, Mont. 59937
 West Family, The Singing. (R) 26 Corn Hollow Rd., Succasunna, N.J. 07876: Main & New England Dist. Tours, Aug. 6-18; Inez, Ky., Aug. 21—Sept. 1
 Whipple, Leonard. (R) Lay Sunday School Evangelist, 15 P-Via, Castillo, Laguna Hills, Calif. 92563: Akron, Ohio (Goodyear), Aug. 15-25; Mont. Dist. Layman's Retreat, Aug. 30—Sept. 2
 WHISLER, JOHN. (C) 404 N. Francis, Carthage, Mo. 64836
 WHITE, W. T. (C) 116 E. Keith St., Norman, Okla. 73069
 WILLIAMS, B. IVAN. (C) R. 2, Box 172, Vicksburg, Mich. 49097: Walsh, Colo. (Friends), July 31—Aug. 11; Walsh, Colo. (Wesleyan), Aug. 15-25
 WILLIAMS, EARL C. (C) c/o NPH*
 WOODWARD, GEORGE P. (C) 326 Dry Run Rd., Monongahela, Pa. 15063: Hinton, W. Va. (Mt. Olivet Camp), Aug. 8-18; Highland Heights, Ky., Aug. 30—Sept. 8
 WYMAN, EDWARD G. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042: Evangelizing in South America
 Wyatt, D. Powell. (R) 2531 Edge O'Lake Dr., Nashville, Tenn. 37207: Entering full-time evangelism, Sept., 1968
 WYSS, LEON. (C) c/o NPH*: San Antonio, Tex. (Dellview), July 28—Aug. 4; San Angelo, Tex. (Trinity), Aug. 13-18; Carlsbad, N.M. (Church St.), Aug. 23—Sept. 1

YOAKUM, BEATRICE. (C) 309 W. Jackson, Medford, Ore. 97501
 ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031: Piedmont, Mo., Aug. 19-25; Sikeston, Mo., Aug. 26—Sept. 1
 ZIMMERMAN, W. E. (C) Box 1114, Marion, Ohio 44302

SUNDAY SCHOOL ATTENDANCE EASTER—1968

By Districts

Akron	19,364
Alabama	10,414
Alaska	1,302
Albany	5,582
Arizona	7,046
Australia	1,482
British Isles N.	2,147
British Isles S.	2,588
Canada Atlantic	1,697
Canada Central	4,832
Canada Pacific	1,808
Canada West	4,780
Central California	8,220
Central Ohio	22,846
Chicago Central	9,750
Colorado	9,842
Dallas	6,825
East Tennessee	6,582
Eastern Kentucky	8,654
Eastern Michigan	14,684
Florida	14,788

Georgia	8,057
Gulf Central	1,291
Hawaii	1,134
Houston	5,671
Idaho-Oregon	10,326
Illinois	14,586
Indianapolis	14,748
Iowa	10,447
Joplin	6,340
Kansas	10,834
Kansas City	8,533
Kentucky	8,702
Los Angeles	14,500
Louisiana	4,332
Maine	5,617
Michigan	18,410
Minnesota	2,735
Mississippi	4,104
Missouri	10,134
Nebraska	3,729
Nevada-Utah	1,806
New England	7,373
New Mexico	4,834
New York	5,006
North American Indian	5,301
North Arkansas	6,066
North Carolina	5,844
North Dakota	1,584
Northeast Oklahoma	5,598
Northeastern Indiana	16,707
Northern California	10,881
Northwest	11,635
Northwest Indiana	9,693
Northwest Oklahoma	7,800
Northwestern Illinois	10,120
Northwestern Ohio	10,089
Oregon Pacific	13,965
Philadelphia	9,069
Pittsburgh	12,455
Rocky Mountain	2,372
Sacramento	9,455
San Antonio	4,269
South Arkansas	7,014
South Carolina	7,300
South Dakota	1,070
Southeast Oklahoma	5,413
Southern California	21,871
Southwest Indiana	15,201
Southwest Oklahoma	7,850
Southwestern Ohio	16,956
Tennessee	10,253
Virginia	6,017
Washington	9,513
Washington Pacific	11,234
West Latin-American	9,774
West Virginia	16,127
West Texas	9,000
Wisconsin	1,070

Total 657,048

The previous record was 625,357 set on Easter of 1964. The Department of Church Schools plans to compile Easter attendance figures each year this quadrennium.

VITAL STATISTICS

DEATHS

MRS. JOSIE S. KOEHLER, 76, died May 30 in Thousand Oaks, Calif. Funeral services were conducted by Rev. Paul E. Best and Rev. E. H. Edwards. Interment was at Santa Monica, Calif. Surviving are her husband, Julius G., two daughters, one son, 11 grandchildren, and two great-grandchildren.

MRS. FLORA HENDERSON died May 29 in Clarksburg, W. Va. Funeral services were conducted by Rev. Cecil McCarthy and Rev. George Harris. She is survived by three sons, Orval, William, and Richard; four daughters, Mrs. Hugh Johnson, Helen Bosley, Mildred Ann Danes, and Mary Jane Land; 13 grandchildren; and six great-grandchildren.

MRS. PEARL JORDAN, 86, died May 4 in Colorado Springs. Funeral services were conducted by Rev. Neil B. Wiseman and Rev. Roy Nible. She is survived by one daughter, Alma C. Jordan, and a sister-in-law.

REV. GEORGE O. COLE, 72, died June 27 en route home from General Assembly, in Springfield, Tenn. He had been pastor and evangelist for over 46 years. Funeral services were conducted in Sebring, Ohio, by Rev. C. B. Taylor. Surviving are his wife, Myrtle; five sons, Clifford, George, Gilbert, Wilson, and Paul; six daughters, Mrs. Ermaid Cook, Mrs. Alice Crookham, Mrs. Mary

(C) Commissioned (R) Registered ○ Preacher and Song Evangelist ● Song Evangelist
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AUGUST



HE LEADETH ME

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Jones, Mrs. Mildred Agee, Mrs. Grace Baughman, and Mrs. Judy Cowger; and 36 grandchildren.

MRS. CLARA LUDWIG, 65, wife of the late Dr. S. T. Ludwig, died at a nursing home in Great Bend, Kans., July 2. Funeral services were conducted in Kansas City First Church by Dr. Hugh C. Benner and Dr. C. William Ellwanger. Survivors include two daughters, Mrs. Martha Keys, Mrs. Aletha Hart; and six grandchildren.

REV. F. C. SAVAGE, 79, organizer of 78 Nazarene churches, died June 11 at Kokomo, Ind. Funeral services were conducted by Rev. Luke Martin and Rev. Dwight Smith. Surviving are his wife, Pearl B.; four sons, R. T., Curtis, Phineas, and Cleo; three daughters, Mrs. E. H. Hight, Mrs. Margaret Dale, and Mrs. L. W. Rice; 14 grandchildren; nine great-grandchildren; and one brother.

BORN

—to Mr. and Mrs. Donald Parke, Chrisney, Ind., a son, Philip Ray, June 23.

—to Ronald and Carolyn (Scherrill) McGarraugh, Bethany, Okla., a daughter, Sherry Lynn, May 8.

NAZARENE CAMPS

August 11-18, CANADA PACIFIC, Herman L. G. Smith, evangelist. Roy J. Yeider, district superintendent.

August 11-18, EASTERN KENTUCKY, Mt. Hope Nazarene Camp, State Road 156 between Route 11 and 32 in Fleming County, about seven miles south of Flemingsburg, Ky. Workers: Charles Hastings Smith, evangelist; DeVerne Mullen, singer. D. S. Somerville, district superintendent.

August 11-18, WEST TEXAS, "Camp Arrowhead," Glen Rose Star Route, Cleburne, Tex. Workers: Emma Trick, W. T. Purkiser, evangelists; Gene Braun, singer. Raymond W. Hurn, district superintendent.

August 11-18, WEST VIRGINIA, District Center, St. Rt. 41, Summersville, W. Va. Workers: Ted Martin, Charles Strickland, evangelists; Numires Singers. H. Harvey Hendershot, district superintendent.

DISTRICT ASSEMBLY INFORMATION

IOWA, August 7-9, District Campgrounds, Grand and Fuller Road, West Des Moines, Iowa 50310. Host Pastor: Ray Phillips. General Superintendent: Dr. Eugene L. Stowe.

KANSAS, August 7-9, First Church, 1400 East Kellogg, Wichita, Kans. 67211. Host Pastor: G. A. Kuehn. General Superintendent: Dr. V. H. Lewis.

VIRGINIA, August 8-9, Nazarene Campgrounds, P.O. D., Buckingham, Va. 23921. General Superintendent: Dr. George Coulter.

SOUTHWEST INDIANA, August 8-9, Indiana University Hall of Murals, Conference Bureau, Bloomington, Ind. 47401. Host Pastor: Rev. Samuel Schimpf. General Superintendent: Dr. Orville Jenkins.

DIRECTORY

BOARD OF GENERAL SUPERINTENDENTS	
Office: 6401 The Paseo, Kansas City, Mo. 64131	
Samuel Young	
District Assembly Schedule	
Akron	August 1-2
South Carolina	August 15-16
Tennessee	August 21-22
North Carolina	August 29-30
Southwest Oklahoma	September 12-13
V. H. Lewis	
District Assembly Schedule	
Kansas	August 7-9
Wisconsin	August 22-23
Indianapolis	August 28-29
Georgia	September 5-6
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Iowa	August 7-9
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Houston	August 21-22
Southeast Oklahoma	September 4-5
Gulf Central	September 12-13
Orville Jenkins	
District Assembly Schedule	
Southwest Indiana	August 8-9
Minnesota	August 22-23
North Arkansas	August 28-29
New York	September 6-7

NEWS OF RELIGION

You Should Know About . . .

THE BIRTH OF the Evangelical Church of North America took place in the organizing session of a three-day conference, June 4-6, in Portland, Ore.

At that opening session, lay members of 51 churches along with their ministers presented credentials for local church and ministerial membership in the new denomination.

The 51 congregations had withdrawn from the former Evangelical United Brethren church in a special session on the previous day, June 3. They represented 54 out of 78 Oregon and Washington congregations that withdrew from E.U.B. rather than unite with the Methodist union.

The other churches which went along with the union also met on June 4 at the Milwaukie, Ore., Evangelical United Brethren church to set up business as the Pacific Northwest Conference of the United Methodist church.

The new denomination describes itself as "orthodox in its beliefs, evangelical in its emphasis, and Wesleyan-Arminian in its interpretation of the scriptural meaning of salvation. Thus its mission is to proclaim the glad tidings of a free and full salvation to all men in this present life."

AT THE CLOSING business session of the merging general conference of the Wesleyan church, June 26-30, the body overwhelmingly proposed immediate merger negotiations with the Free Methodist Church of America with headquarters at Winona Lake, Ind.

Furthermore, it authorized its General Board to proceed with definite propositions for the Free Methodist General Conference in June, 1969.

The Wesleyan church was formed earlier in the week by the union of the Pilgrim Holiness and the Wesleyan Methodist churches.

AS PRESIDENT JOHNSON was making a forceful plea to Congress to pass legislation which would require licensing of all firearms, figures released by the FBI for January-March, 1968, indicated the crime rate rose 17 percent over the comparable period in the previous year.

Crimes involving guns increased at least 25 percent. FBI Director J. Edgar Hoover said crime was up 17 percent in cities having 100,000 or more population; 16 percent in suburban areas; and 10 percent in rural areas.

Armed robbery was up 26 percent, while aggravated assault with a firearm was up by 23 percent.

Under President Johnson's proposal, registration data would be stored in a computer bank at the FBI's National Crime Center. This way, the owner of a gun could readily be identified.

The Liberty Lobby, which is heavily endorsed by some right-wing units and by several quasi-religious radio broadcasters, ran advertisements in Washington newspapers urging citizens to protest gun registration and control measures.

Meanwhile, an Emergency Committee for gun control was formed by Col. John Glenn, the astronaut friend of the late President John F. Kennedy and Sen. Robert F. Kennedy. This will stress a strong written campaign for effective gun measures.

BAKER BOOK HOUSE has purchased the entire inventory and rights of the book publishing division of W. A. Wilde Company in Boston.

Herman Baker, president of the publishing firm, said the purchase of the publishing division of the eastern firm represents another step forward in an extensive expansion program at Baker Book House. Nearly two years ago the firm moved to its new headquarters building on a five-acre site in Ada, Mich. They also acquired a retail book outlet in Holland, Mich.

The 100-year-old W. A. Wilde Company is presently being managed by the third and fourth generation of the Wilde family, who originally founded the firm.

OF PEOPLE AND PLACES

DR. MARVIN C. MENGEL was honored with the Daniel Baker, Jr., Memorial Award as "Doctor of the Year" at the Johns Hopkins Hospital, Baltimore, Md.



A plaque and award of \$1,000 are given to the member of the private medical house staff "who during the year has been most outstanding in providing attentive, sympathetic, and devoted care to patients in the best tradition of the art and the practice of medicine at the Johns Hopkins Hospital."

Dr. and Mrs. (the former Zona Nussbaum) Mengel are members of Allentown, (Pa.) First Church. □

NAVY SURGEON Lt. Cdr. David F. Thomas has been transferred to the Naval Air Station on Adak Island at the outer tip of the Aleutian archipelago, halfway station between Seattle and Tokyo, Japan, on the "Great Circle" route.

Mrs. Thomas and the three children will accompany Dr. Thomas on the 18-month tour of duty. Dr. Thomas is the son of longtime Nazarene evangelist Fred Thomas.

During 11 years in San Diego the Thomases have been members of First Church, where Dr. Thomas has served on the church board and taught the young married class, and Mrs. Thomas has been organist. □

REV. AND MRS. J. W. JONES of Sumter, S.C., celebrated their fiftieth wedding anniversary last month.

Rev. Jones, 82, is a retired Nazarene elder. Seven children are active members of the church. Four sons are pastors, and the only daughter is a pastor's wife. □

DR. VICTOR HEASLEY, associate professor of chemistry at Pasadena College, has been awarded a \$9,500 research grant by the Petroleum Research Fund to support the undergraduate research program in chemistry at the college.

The study of how bromine and diene molecules react has been in progress for three summers with financial support provided by the Research Corporation, the Petroleum Research Fund, and the National Science Foundation. Results of the research to date have been published in national scientific journals. □

DAKOTA DISTRICTS MERGE

Delegations from the North Dakota and South Dakota districts met in Minot, N.D., at the close of their re-

spective district assemblies, to complete the merger of the two districts.

General Superintendent Samuel Young presided, and termed the consolidation a significant step in the administration of the church in the Dakotas.

Rev. J. Wilmer Lambert, 49, Lewiston, Idaho, pastor, was named super-



Lambert

intendent of the newly formed Dakota District. The appointment, effective August 12, was made by General Superintendent Samuel Young with the unanimous approval of the district advisory board and the Board of General Superintendents. Mr. Lambert has served pastorates in Des Moines, Ia.; Waterloo, Ia.; Orange, Tex.; Porterville, Calif.; Oakland, Calif.; Castro Valley, Calif.; and Lewiston, Idaho.

Rev. Harry F. Taplin, superintendent of the North Dakota District for 20 years, becomes pastor of the Bismark (N.D.) First Church. The South Dakota superintendent, Rev. Albert O. Loeber, who has served in that capacity nine years, will also take a pastorate.

Department heads for the new assembly year on the Dakota District are: district secretary, Rev. Melvin Carlson, Grafton, N.D.; district treasurer, Rev. A. W. Hands, Rapid City, S.D.; church school board chairman, Rev. C. L. Frederickson, Grand Forks, N.D.; NYPS president, Rev. Harold Carrison, Madison, S.D.; district *Herald of Holiness* campaign manager, Rev. James W. Humble, Viborg, S.D.; trustee to Mid-America Nazarene College, Earl N. Shearer, Minot, N.D.

The district advisory board is composed of Rev. A. E. Belzer, Benedict, N.D.; Rev. James H. Ranum, Mitchell, S.D.; Virgil Arndts, Jamestown, N.D.; and Henry Nesseth, Mitchell, S.D. □

NORTHEASTERN INDIANA ELECTS SPRUCE

Rev. Fletcher C. Spruce, superintendent of the New England District and member of the General Board, was elected superintendent of the Northeastern Indiana District on the fourth ballot at the district assembly, July 10, to succeed Dr. Paul C. Updike, retiring by reason of the age limit.

Mr. Spruce is a native of Texas, and attended Bethany Nazarene College and the Nazarene Theological Seminary. He pastored Kansas City (Kans.) Quindaro; Blytheville, Ark.; Texarkana, Tex.; and Canton, Ohio, before assuming superintendency of the New England District.

He is the author of six books and a regular contributor to church periodicals.



Spruce

A new superintendent for the New England District will be appointed by Dr. Samuel Young, general superintendent in jurisdiction, in conference with district leaders and the Board of General Superintendents. □

ECKLEY TO WEST TEXAS HELM

Dr. Lyle E. Eckley, Peoria, Ill., superintendent of the Northwestern Illinois District since 1948, has been appointed superintendent of the West Texas District.



Eckley

Dr. Eckley succeeds Dr. Raymond Hurn, newly chosen executive secretary of the Department of Home Missions.

Dr. Eckley's successor in Northwestern Illinois will be elected at the district assembly, August 22-23. □

NAZARENE LAYMAN HEADS HOSPITAL ASSOCIATION

C. Wayne Rice, presently minister of music at Arlington Church of the Nazarene, Akron, Ohio, has been named executive director of the Cleveland Hospital Council, the hospital association serving northeast Ohio.



Rice

Rice is a 1964 graduate of Bethany Nazarene College and holds a master's degree in hospital administration from the University of Minnesota, Minneapolis. He has been acting executive director of the council for the past 18 months, having joined the staff as assistant director in 1966.

The council serves its member hospitals in group purchasing, collections, data gathering, manpower, development, careers recruitment, and public relations. □

EASTER OFFERING LARGEST EVER

Late receipts from the 1968 Easter Offering have made it the largest single offering in the history of the Church of the Nazarene. At latest report it stands at \$2,087,127.

The 1967 Easter Offering was \$1,866,696. The Thanksgiving Offering for 1967 climbed to \$2,083,356.

The goal for the Thanksgiving Offering for this fall has been set at \$2,250,000. □

MOVING MINISTERS

Thomas L. Goble from Spring Valley, Calif., to Long Beach (Calif.) Bixby Knolls.

Keith Kelly from Jerseyville, Ill., to Mattoon (Ill.) East Side.

Langley Gullett from Cooperdale, Ohio, to Zanesville, Ohio.

Next Sunday's Lesson

The Answer Corner

By Albert J. Lown

RULER OF MEN AND NATIONS

(August 4)

Scripture: Isaiah 44:21-25; 45 (Printed: 45:1-6, 13, 17-18, 22-23)
Golden Text: Isaiah 45:22

THEME

To exalt God's character and work in creation, in choosing a people, in selecting agents, intervening in history for world redemption.

INTRODUCTION

God's dealings invariably provoke human questioning (e.g., Job, Habakkuk, and Jonah). Isaiah foresaw the perplexity of the chastened remnant of a covenant people. Why was he allowed captivity and exile? Why the choice of Cyrus (1), an ignorant Persian, as the instrument of deliverance? In the light of divine sovereignty, these objections are as foolish as clay questioning the potter, or a child a parent. God chooses and overrules for the sake of His covenant and the world, a truth verified by

The Harmony of Creation. The graphic picture of an ambitious conqueror (1), and the plan of conquest outlined for him (2-3), lead to the assertion of God's authority in the material world (7). This is a visible parable of God's sovereignty in moral affairs (8). He has the right to choose a Gentile, an outsider, and to reject the chosen. And He is justified because He acts only for righteous ends. Sovereignty always blends with

The Honoring of His Covenant. The choice of Cyrus did not nullify God's covenant with Jacob's seed. Rather, this reveals an intensified concern for His promises and election. The former are never unconditional, and the latter does not cancel out the power of choice or the place of faith in God's plans. If His people fail, God may and will move outside the covenant for His purposes.

The Hope of the World. The design of creation was a holy world (18). This was revealed to Israel in progressive revelation. Hence the nation is reminded of its missionary vocation (14, 23). The invitation of grace (20-25) is extended to Israel and a needy world.

CONCLUSION

God chooses, and gives power to choose. We may frustrate but cannot finally thwart God's purpose. If we ask Him to work, we must not grumble at His choice of instrument.

Conducted by W. T. Purkiser, Editor

What is the meaning of Acts 17:30, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent"? If God winks at ignorance, to what extent are the heathen lost if they never heard the gospel?

Acts 17:30 just means that God holds men responsible for the light they have or could have, not for that which they do not or could not have.

I have no complete answer for your second question. There is no salvation apart from the merit of Christ's atoning death. Yet John says of Jesus that He "was the true Light, which lighteth every man that cometh into the world" (John 1:9).

Paul tells us that even those who do not have the revelation of God in His written law still have its essence inscribed in their hearts as a basis on which conscience and consciousness bear witness to them, accusing or excusing (Romans 2:12-15).

John Wesley wrote, "I cannot believe

... that there is one soul on earth, who has not ever had a possibility of escaping eternal damnation" (*Journal*, Vol. 1, p. 427).

About all we can say is that "the Judge of all the earth" shall "do right" (Genesis 18:25).

This does not change the missionary and evangelistic responsibility of the Church. We are still under orders to preach the gospel to every creature.

For the solemn fact is that, while people could theoretically live up to all the light they have in conscience, in actuality none of us did and few if any others ever do. The universal testimony of "religion" around the world is to a sense of guilt and need for forgiveness. Only Christ can supply this need.

Will you please explain Luke 8:18? It's got me puzzled as to its meaning.

You don't explain your puzzlement, so I suppose it is the question as to how something can be taken away from a person who doesn't have anything.

The verse says, "Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."

I would like to have your opinion on a minister who has resigned from a church influencing that church in the calling of a new pastor.

It would be bad business from my point of view.

One can understand a legitimate concern on the part of the pastor who is leaving as to the identity and ability of his successor. But it is really none

of his business, and professional ethics would dictate that he stay out of it.

The responsibility for filling a vacated pulpit belongs to the district superintendent, the local church board, and the church itself.

What do you think should be done about a group of teens who come to the church every time the doors are open, but have no respect for the church, the pastor, or anyone around them? Most of these boys and girls do not have to come, as they are from unchurched homes.

I can think of a lot of places where the people would like to have your problem.

Something obviously brings these young people back to church repeatedly. It could be a deep hunger for a better way of life.

Surely some of your people can get next to them, sit with or among them, and help to bring improvement in the situation.

Why not have a couple of your most respected men take each of the boys one at a time and talk to them about

reverence in the house of God and respect for those around them? Two of the most gracious ladies could do the same for the girls.

In the meantime, in view of the fact that each of these is a soul for whom Christ died, be as prayerful and as patient as possible.

After all, the church isn't a museum for the saints. It is a hospital for the spiritually ailing, and a battleground on which the issues of spiritual life are fought out between the Spirit of the Lord and the powers of darkness.

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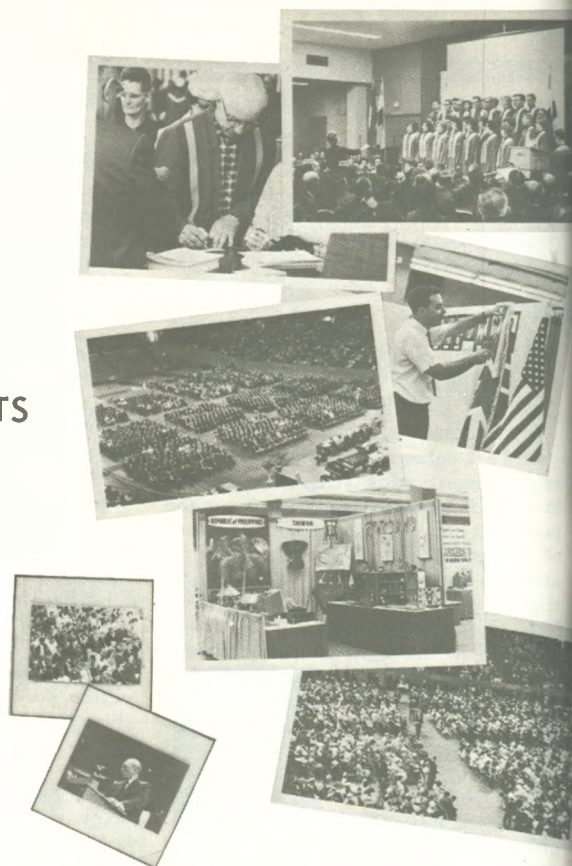
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